

The Converted Quaker's Answer

2

T O T H E

Allegations of his Old Brethren the QUAKERS,

I N T H E I R

Printed C A S E presented to the *House of Commons*,
December, 1693.

The Second Edition Enlarged.

The Introduction.

HAVING seen one of your Papers, wherein you pray'd the Parliament, That your Word may be taken instead of an Oath, and humbly intreat them tenderly to demonstrate their Christian Charity, reminding them, that being merciful, they may obtain mercy, &c. I know it is written, *The merciful shall obtain mercy*, and consequently the charitable shall be charitably dealt by; but contrarywise, what shall the unmerciful and uncharitable meet with? And, that you are those very Men your Principles and Doctrine (by which I was once grossly seduced) layd down by your most admired Authors, have more than sufficiently manifested. You know your Books are of two sorts; the one, *To the World*, or, *The Worlds People* (as we were wont to cant it); the other, *To your Disciples*, only directed to be read in your Meetings. In the first, you frequently pretend to Charity, Tenderness and Meekness: This I call your Light-side, which you turn to the Parliament; the other I call your Dark-side, which is so deformed, that you are loath to have it viewed: And yet by the last, I mean by your uncharitable Names and reproachful Terms, you have add'd more to your Flock, than by your former; for whoever believes that the publick Ministers, the Sacraments, the Scriptures and Protestant Religion to be what you call them, are mad if they do not reject them

A

all,

all, and turn *Quakers*; especially if they also believe you to be what you pretend, viz. The only People of God. And thereupon I shall recite some few passages out of your Books wrote by your chief Teachers, particularly, G. Fox and Edw. Burroughs, two great Prophets in *Cromwells* time. The memorable Works of the last, you have re-printed in Folio, and on the Title Page publish'd him to be A true Prophet, a Son of Thunder, a faithful Servant of God, &c. And the Works of the other, some say, are ready to appear in the world. I shall not now recite the Prophecies of G. Fox in his Book stiled, *News coming up out of the North*, p. 20. nor E. Burroughs in his Works, p. 203, 244. but rather those passages relating to Scripture, Ordinances, publick Ministry, and Parliaments, with some few Observations and Queries. In which I shall deal fairly in my Citations, and modestly in my Observations and Queries, so that I hope there will not be a hard word in the whole sheet, unless it be your own. And in regard you pretend to write by an Infallible Spirit, equivalent to Scripture, I hope you will not find fault with your own; nor me, for telling the truth. But if you do, 'tis all one; I am resolved, God assisting, to go on, concluding that 'tis as laudable for me to vindicate the Christian Religion in Print, as for you to undermine it, and, if it were possible, to overthrow it: But of this I will not be my own Judge, but appeal to every Christian Reader, and before ten or twelve impartial Men, offer to produce every Book and Page which I quote. Thus much by way of Introduction.

Their Contempt of Scripture and Ordinances.

IN Fox's *News coming up out of the North*, &c. p. 14. *Their Original is carnal, and their Communion is carnal, a little Bread and Wine; so Dust is the Serpents meat; their Original is but Dust, which is but the Letter, which is Death, so the Serpent feeds upon Dust; and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Letter.* pag. 34. *A voice and a word to all you Deceivers, who deceive the People, and Blasphemers, who utter forth your Blasphemy and Hypocrisie, that tell People of a Sacrament, and tell them it is the Ordinance of God: Blush, blush and tremble, you who live in the witchery, and bewitch the People.*

Truths Defence, &c. p. 101. *The Letter which killeth is dangerous, and the Ministers of the Letter are Ministers of Death, to you, it is dangerous to read or speak of it.*

In his *Saul's Errand*, &c. p. 7. *All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers,*
and

and their preaching is from Conjurat[i]on, which is not spoken from the mouth of the Lord.

Several Petitions Answered, &c. p. 30. But if ever you own the Prophets, Christ, or the Apostles, you will own our Writings which are given forth by the same Spirit and Power, G. Fox.

Truths Defence, &c. p. 2. 104. You might have as well condemned the Scriptures to the fire, as our Books; for our giving forth Papers, or printed Books, it is from the immediate Eternal Spirit of God, G. Fox, R. H.

David's Enemies discovered, &c. p. 7. And these (i. e. Quakers) do not call the Letter the Rule, and the four Books, Matthew, Mark, Luke and John, the New Testament and Gospel, as thou (i. e. Publick Minister) and thy Generation do; thy Ministry is in the Letter, which killeth.

George Whitehead,
Christoph. Atkinson.

Edw. Burrough's Works, p. 518. about Water-Baptism and the Sacrament; hear him what he says, viz. We do utterly deny it, and do say, it is no Ordinance of God, but is an Institution of the Whore of Rome, and England received it by a Popish Institution; and your Practice of it is Idolatry, and no part of the Worship of God. And p. 51. Herein have you been bewitched from the Obedience of the Truth within, to obey the Letter without. See p. 58. for more of this Nature.

William Smith's Primer, &c. p. 36. Quest. How is it concerning these things called Ordinances, as Baptism, and Bread and Wine?

Ans. As to those things, they arose from the Pope's Invention, who hath had power in the night of Apostacy, and hath set up his Devices, which are yet continued in England, though he seemingly is denyed; and the whole Practice of those things, as they use them, had their Institution by the Pope, and were never so Ordained of Christ.

Observation and Query.

Let the Reader observe, and see what grounds of hope you can possibly have to be so tenderly and charitably received and imbraced, who thus contemn the Scripture, prophane the Ordinances of Jesus Christ, and exalt your own Writings; yea, make void the Sufferings of the Martyrs, and reject the Practice of the Churches of Christ, before the Usurpation of Popery, and in all Ages since, who received the Sacrament, and were baptized, and yet had the Spirit as much as you can pretend to have. So that, as you confess your selves, you were raised contrary to all men, so are your Principles and Practices contrary to all the Churches of Christ since the Apostles days.

And thereupon I Query,

Query 1. Why do you not first Retract and Condemn these erroneous

ous Books, if you be now of another mind; if not, with what Face can you appear to beg the Favour of such, whose Christian Principles you are undermining?

Their Contempt of the Publick Ministry.

G. Fox, *A brief Discovery, &c.* p. 7, 8, 9, 10. *The Priests of the World are Conjurors, Thieves, Robbers, Antichrists, Witches, Devils, Vipers, Serpents, Scarlet-coloured Beasts, Merchants of Babylon, selling beastly Wares, the Letter, which is Dust and Death, greedy Dogs, really they are Blood-hounds, still hunting and gasping after their Prey like the Mouth of Hell, ambitious Pharisees, laying heavy burthens on Mens shoulders; Wo, wo, wo, was the Portion of those Pharisees then, and wo, wo, wo is their Portion now: And Wo and Misery is the Portion of the Upholders of that treacherous Crew, and deceitful Generation, who are the only Maintainers of the Seven-headed and Ten-horned Beast, &c.*

W. Penn. *The Guide mistaken &c.* p. 18. *And whilst the idle Gormondizing Priests of England, run away with above fifteen hundred thousand pounds a year, under pretence of being God's Ministers, and that no sort of People have been so universally through Ages, the Bane of Soul and Body of the Universe, as that abominable Tribe, for whom the Theatre of God's most dreadful Vengeance is reserved to act their Eternal Tragedy upon, &c.*

An Antidote against the Venome, &c. p. 73. *Truth allows no payment of Tythes at all under the New Covenant; they who pay Tythes, uphold a legal Ceremony abrogated by Christ, and thereby deny Christ to be come in the Flesh, which is a Mark of Antichrist.*

Observation and Query.

Reader, Note their uncharitable Sentence of the Publick Ministry, as, *Gormondizing Priests, Witches, Devils, Blood-hounds, &c.* upon whom God's dreadful Vengeance is to fall; but above all, that such as pay Tythes deny Christ come in the Flesh; and are therefore so many Antichrists: By this they have condemned the Martyrs, and all Christians; yea, Kings, Parliaments, and People, who pay or take Tythes, &c. and thereupon I Query of you Quakers, who say you are raised contrary to all Men:

Query 2. Whether you be of the same mind still? If you are, how then can you have the face to ask any Favour at the hands of such, who not only pay Tythes, but receive Tythes; nay, not only so, but make Laws that Tythes shall be payd; and consequently by your Doctrine are Antichrists, and deny Christ come in the flesh: If you say No, your Minds are altered; then there is two things requisit:

First,

First, Condemn your Books that so teach, and let your Sincerity be confirmed by your paying them, as the Law directs: For if you say, (as you did in your late Essay) *We never so said, so writ, nor so affirmed*, I have the Books by me to manifest your deceitfulness.

I would likewise ask *William Penn*, how he could have the face to accuse Ministers of Gormandizing, and heaping up Riches, when he knows that many of the Quakers are much more Chargeable with it. Who was ever a greater Gormandizer, and Brandy-Drinker, than *George Fox*, who, from being a Journey-man Shooe-maker, lived at the rate of 500 *l. per Annum*, as appear'd by his Dishes, Bottles and Attendants, and dyed worth 1300 *l.* And how came *Cater* a journey-man Carpenter, and others, who were worth nothing to become so rich as they are now known to be.

They Deny Jesus of Nazareth.

W.S. Pr. Quest. P. 8. How may I know when Christ is truly preached?

Answ. They that are false (Ministers) preach Christ without, and bid People believe in him as he is in Heaven above; but they that are Christ's Ministers preach Christ within.

Quest. P. 9. Here is then great difference in their Doctrine?

Answ. Yes; and no more fellowship than East with West.

W. Smith's Catechism. Quest. p. 57. And is that which is within you the only Foundation upon which you stand, and the principle of your Religion?

Answ. That of God within us is so; for we know it is Christ; and being Christ, it must needs be only and principal; for that which is only admits not of another, and that which is principal is greatest in being: And thus we know Christ in us to be unto us the only and principal.

Quest. 64. What is your Faith concerning Christ in you, as a Mediator?

Answ. We believe that Christ in us doth offer up himself a living Sacrifice unto God for us, by which the Wrath and Justice of God is appeased towards us.

Quest. What is your Faith concerning Christ in you as an Intercessor?

Answ. We believe that Christ in us doth intercede the Father on our behalf.

Edw. Burrough's Works, p. 149. Is that very Man, with that very Body, within you, yea or nay?

Answer

Ans. The very Christ of God is within us; we dare not deny him.

Saul's Errand, &c. p. 32. Didst not thou write a Paper, that he who thinks so be saved by that Christ who suffered at Jerusalem, would be deceived.

Ans. If I cannot witness Christ nearer than Jerusalem, I shall have no benefit by him; but I own no other Christ but that who witnessed a good Confession before Pilate, which Christ I witness, suffering in me now.

REMARK.

The that which they mean that made this Confession, was the Life or Spirit, or Substance which spake through him, and not Jesus of Nazareth, which was born of the blessed Virgin, who sat on Jacob's Well, who was smote with the Palms of their Hands, run through with a Spear, died, rose again, and in the same Body ascended up into Heaven in the sight of the Galileans, and there sits at the right hand of God, making Intercession for us, and shall come again in like manner at the last Day to Judge both Quick and Dead: I say, the that which they mean was not this Jesus of Nazareth, but the Light, Spirit, and something in that Body: And this I shall prove by a Text of their own Scriptures, which they call the Word of God, which Term they will not allow the Bible, &c.

A Question to Professors, &c. p. 33. Now the Scriptures do expressly distinguish between Christ and the Garment which he wore; between him that came, and the Body in which he came, between the Substance which was Clothed, and the Vail which Vailed it: There is plainly he, and the Body in which he came; there was the outward Vessel and the inward Life; this we certainly know, and can never call the Bodily Garment Christ, but that which appeared and dwelt in the Body.

Observation and Query.

Now since 'tis evident (as heretofore I have from Scripture proved) they deny Jesus of Nazareth, and the Testimony of God, Angels and Men, I Query thereupon.

Query 3. How can you expect favour from Authority, until you have, under your Hands, condemned these erroneous Books, or can you rationally think they will take no notice of these your Antichristian principles which you slyly insinuate into the Minds of the People, under the Notion of a New Gospel, and a New Religion?

Their Contempt of Governours.

Edward Burrough's Works, p. 507. But as for this People (the Quakers) they are raised of the Lord, and established by him, even
contrary

contrary to all men: and they have given their power only to God and they cannot give their power to any mortal men, to stand or fall by any outward Authority, and to that they cannot seek. P. 501. We stand Witnesses against Parliaments, Councils, Judges, Justices, who make and execute Laws in their Wills over the Consciences of Men, or punish for Conscience sake; to such Laws, Customs, Courts, or Arbitrary usurped Dominion, we cannot yeild obedience. P. 621. Nay, their (the Quakers) Kingdom is from above, and they reject the Countenance of the Beasts Authority; and they reject any confidence that the Draggon and unjust power can repose in them. P. 53. For we are gathered up into the Life which the holy men of God lived in, and are fall'n from the World, and its Wayes and Nature. P. 50. For even the Father bears Witness of us, and therefore our Witness is true. P. 522. — A running to the Powers of the Earth: What have you Ministers lost the Lord to be your strength, that you must flee for help to Men? Must they make Laws to establish you, and set you up? Is not this the Whore that rode upon the Beast, and that the Beast carried? And p. 524. to the Parliament thus, viz. You do but cause People to drink of the Whores Cup; and you are but them which carry the Whore, viz. the false Church: and this is plain dealing to tell you the Truth, &c.

Observation and Query.

Reader, Note, they say they were raised contrary to all men, (and indeed so I think, in that their principles are contrary to all mens) but to reject the Countenance of Men and yet seek it, and condemn others for seeking to men and yet do the same, what Contradiction is here? But if they say, they are of another Opinion and Judgment, as that they should be by their Practice, why do they not condemn these erroneous Books? I must say with W. Penn in another case, Let the Quakers first recant their Errors, condemn their Books, and make a Confession of the Christian Faith, and all under their Hands; and then, and not till then, let their request be granted. To which let me add a Query.

Query 4. If by the Whore you mean Rome, why did you seem so heartily to embrace her in the late King James's Reign, when in Four years time you presented Six Addresses to him, but not one to King William, under whose Government you expect so much favour.

Query 5. Whether 'tis not the Fruit of This Spirit that thus flights Authority, which hath lead you these two Summers, that when Episcoparians, Presbyterians, Independants and Baptists, (who in obedience

obedience to their Majesties Proclamation for the keeping a strict Fast) humbled themselves in Fasting and Prayer for their Sins, and the Sins of the Nation, Praying for his Majesty's good Success and safe Return; that you (being as you say *raised contrary to all men*) took no notice of it; but one at Plow, another at Cart, and others with their Shop Windowes open, &c.

Query 6. Whether was the Sufferings of Christ, or the Sufferings of the Quakers greatest?

Answ. See *Edw. Burrough's Works, &c. p. 273.* And this is to go abroad in the Nation, and in the World, That the Sufferings of the People of God (called Quakers) in this Age is greater Sufferings, and more unjust, than in the days of Christ, or any time since: what was done to Christ and his Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law.

Query. 7. If it be Criminal to conceal Treason against my Natural Prince, what is it to conceal these horrible Blasphemies of these wretched Impostors? who undervalue the Death and Sufferings of CHRIST, condemn his Laws, despise his Ordinances, revile his Magistrates, reproach his Ministers? Which to set forth, with the Fruits of it, require a Brief History of the Rise, Growth, and Progress of Quakerism; which in time possibly may come forth: not only manifesting their Principles to be Antichristian, Anti-Scriptural, Anti-Magistratical, unreasonable, and irrational, from the day of their Date, viz. 1650. to 1693. but also their delusive Arts whereby they have multiplied their Profelytes, and advanced their worldly Interest.

The Conclusion.

READER;

If these men who pretend so much to the spirit of Christ which is a spirit of meekness, can thus villify both the Church and State, you may conclude that if they had power, they would be great persecutors of others, of which there is a sufficient proof come from *Pennsylvania*, in a Book lately printed, which tells you the case of *Geo. Keith, W. Bradford*, and others who suffered Fines and Imprisonment because in some things they differ from them. I refer you to the * Book. I bless God who hath converted me from their dangerous errors, and beseech him to grant that others may abhor such destructive principles.

Sold by
R. Ball-
win in
Warrick
Lane.

Francis Bugg.

London, Printed by Tho. Milbourn in Jewen-street, 1693.